

# The LAY-MONK.

*Insania stultitiæ juncta patet late.*

Tull.

From FRIDAY, January 29. to MONDAY, February 1. 1713.

I Have represented in a former Discourse predominant Madnefs allay'd with Folly, and in this I shall consider prevailing Folly sprinkled with Madnefs. Tho' in the Struggle of contending Ferments, while the Individuals of this Kind are yet in Embrio, the wild and furious Principles are at last overpower'd, and the crude and flegmatick get the Dominion, yet there still remains interspers'd in their Composition some glimmering Streaks of Mother Wit, and Discoveries of the elemental Madman.

As those Productions in which the Madman is not half tam'd, and but slightly hamper'd with the Fool, may be denominated *Lunatick Wits*; so where the Madman is shackled, by being thoroughly work'd and kneaded into the Fool, if the Balance is considerable on the Side of the later, since the Denomination must always arise from the prevailing Quality, this Kind may justly be call'd *Lunatick Fools*.

As in the general by the first fundamental Settlement in these Complexions, the greatest Share of Authority is lodg'd in the Fool, and the Mad-

man, who is apt to be seditious, is manacled, and kept under Hatches; so the exuberant Fertility of these dull Animals is determin'd to various Species, limited by their peculiar Ideotisms and Characters of Stupidity. This Temperament of Dominion keeps the Fool from being absolute; for tho' the Government of the Man be intrusted with him, and the Passions and Appetites commonly are obedient to his Dictates, yet the Madman will often break loose: Tho' buried in a Flegmatick Heap, like *Encelaeus* under *Ætna*, he will now and then shake himself, and striving to get free, make terrible Commotions; and it is from the different Proportions of Strength settled upon the Madman by the original Compact, and the various Limitations under which the Fool must act in different Persons, that these essential Distinctions arise which discriminate the numerous Branches of this witless Kind.

A perfect Enumeration of them is impracticable; for what Imagination has Compass enough to contain the infinite Variety of ridiculous and absurd Animals produc'd by the different Combinations of *Madnefs* and *Folly*, diversify'd by the Mixture of other Qua-

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Qualities? The principal Denominations are the Blockheads, Sots, Dotards, Blunderers, Half-Ideots, perpetual Laughers, Cullies, and the *Unreflecting*, who are in a Surprise at any Event, and are known by the frequent Use of that silly and unavailing Sentence, *Who would have thought it?* Most of these enjoy a steady and immutable Dulness, while the Fool is always uniform and consistent in his Actions; but many of them, according as the Moon, Wine, hot Seasons or violent Provocations rouse their Spirits, express a great Inequality of Folly, and their Stupidity is interrupted by Lunatick Intervals, as now and then they feel a Paroxysm of the Madman.

I have before nam'd an eminent Species of this Race, That of crafty Blockheads, where the Lunatick Ferment seems so oppress'd with sluggish Humours, and the Madman so perfectly disguis'd, that at the first Conversation you imagine the Fool is pure and entire; but if you come to drive a Bargain, and think to take an Advantage of his want of Sense, you are undeceiv'd, and find that he is *more Knave than Fool*.

As the *Mundus Intelligibilis* of Lunatick Wits and other Tribes of a whimsical and irregular Genius lies in a Zone parcht by too much *Intellectual* Heat; whence their Brain is dry, and their Spirits are fir'd and rarify'd to Excess: So, on the contrary, these *Beotian* Territories, which are barren of Understanding, are extended in a frigid Climate, and are visited but with weak and languishing Rays; whence the Spirits are benumb'd, and but half animated, and being encumber'd and involv'd in crude and heavy Humours, the Mind is torpid, and unable to exert any bright Operations; and as in the Case of Lunatick Wits, the Madman has Dominion over the Head, and the Fool over the Actions, so here the Reverse often happens, while the Fool reigns in the Head, and the Madman in the Life.

There is another Species in whom the Fool is mighty prevalent, who however from a certain

Participation of Lunacy feel a violent Inclination to be reputed Men of Parts. Hence they are prompted by a restless Instinct to court the Acquaintance of Men of Wit. They eagerly crowd about the Criticks of the first Rank, that lead the Taste of the Town, determine the Fate of Writers, and deal out Esteem and Praise at Discretion. They believe that the Reputation of having enjoy'd the Company, and heard the Discourses of such applauded Persons, is sufficient to elevate them above the Vulgar, and to rank them at least in some subaltern Order of Wits. Tho' these Persons have enough of the Madman in their Mixture to make them aspire to this high Conversation, yet they have such a Redundancy of the Fool, that they cannot discern they are a standing Jest among those superior Men, whose Favour they solicit.

There is, on the contrary, another Clan of these Animals, who have a great Over-balance of the Fool, and a slight Dash of the Madman work'd up with a sour melancholy Leven, whence their Temper is always dull, morose and cloudy. As a Person of this Constitution is incapable of lively Imagination and pleasant-Humour; so he detests nothing more than Wit and Raillery. His Brain is encompass'd with a Fence of such impenetrable Thickness, and his Spirits so clog'd with Dregs, and muffled up in Flegm, that his Head is inaccessible to all the Powers of Sense and Ingenuity. He looks upon a Wit to be no more than a merry Fool, a trailing Animal, form'd by Nature, like the Monky, for no other Purpose than to make People laugh. These Fellows are either great Managers in Business, and slavish Projectors of Wealth, or haughty and indolent in the Enjoyment of an overgrown Fortune. If you name a Man of bright Parts in their Company, the first Question they ask is, *What is he worth?* It is pleasant to see with what a supercilious Arrogance they pretend to look down on Qualities, which in Truth are above them; and with how impertinent a Satisfaction they despise what they are not able to attain.

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